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A N
A N S W E R
T O

An APPEAL to the serious and
candid Professors of Christianity,

On the following SUBJECTS, viz.

- I. The Use of Reason in Matters of Religion,
- II. The Power of Man to do the Will of God,
- III. Original Sin,
- IV. Election and Reprobation,
- V. The Divinity of Christ,

A N D,

- VI. Atonement for Sin by the Death of Christ.

By CORNELIUS CAYLEY, Junior.

“Jesus saith unto him, I am the Way, the Truth, and the Life:
“no man cometh unto the Father but by me.” John xiv. 6.

“For other foundation can no man lay than that is laid, which
“is Jesus Christ.” 1 Cor. iii. 11.

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ANSWER to the APPEAL, &c.

BEFORE I enter upon the discussion of the proposed subjects, I would, in the first place, declare the respect and affection, which I feel for the Author of the APPEAL, on account of that sincerity of intention, and moderation of spirit, apparent throughout his performance: And nothing but a desire for the glory of God, the welfare of the Author, and of all mankind, would have induced me to express my public dissent from him, in several things of the greatest importance; with the hopes that, if I am successful enough to make it appear, from the Scriptures of Truth, and a measure of the Spirit by which they were dictated, that he is mistaken in the very fundamentals of the christian religion,--I say, I am not without hopes that, if I do this, the same candor that the Author writes with, will make him not ashamed to acknowledge his mistakes, as well as his Readers who have approved of the same.

It is incident to human frailty to err; but an ingenuous good mind will always stand open to conviction, that, when discovered, will readily acknowledge the same, whether relative to principle or practice.

And now, my Christian Brethren, and Fellow Travellers through a transitory world to an endless eternity, I earnestly request

you, as you value your own happiness both here and hereafter, read what I have to say with cool, impartial and unprejudiced minds. To the testimony of the Spirit of Truth, and of the Sacred Scriptures, together with the right use of your Reason, such as they authorize, I refer you;—having no other wish, than that TRUTH, in her own native charms, and unsullied beauty; may captivate all our hearts; and that the love of God and man, built on their right foundation, may testify to all, that we are christians indeed; and finally transmit us into the realms of endless bliss, where we may ever love and adore him, “ who is the blessed and only
 “ Potentate, the King of kings, and Lord
 “ of lords; who only hath Immortality,
 “ dwelling in the light which no man can
 “ approach unto; whom no man hath seen
 “ nor can see; to whom be honour and
 “ power everlasting; Amen.” 1 Tim. vi.
 15, 16.

Now to the business.

I. Of the Use of Reason in Matters of Religion.

UPON this head the Author says, “ Dis-
 “ trust all those who decry human
 “ reason, and who require you to abandon
 “ it wherever religion is concerned.” I an-
 swer; No judicious person requires reason
 to be abandoned, but only to be kept in its
 proper sphere; which is quite another thing.

I would

I would be as great an advocate for reason as the Appeal, when subordinated, as it ought to be, to its superior light, The Spirit of God : but when substituted in its place, it is as unreasonable and absurd, as preferring the moon to the sun, from which it receives its inferior light, and is only a reflection of the same. Do I vilify the moon, because I say the sun is a superior outward light ? Do I vilify human reason, because I say the Spirit of Christ is a superior inward light ? It is an unjust inference, that such vilify and abandon human reason, because they plead for the necessity of being led and guided by the Spirit of Christ. So far from it, they are its greatest friends, who are careful to preserve it in its place. Only let this be done, and I would join with the Appeal to acknowledge it to be both a good gift and a great blessing.

Again ; In man there are three different modes of perception. Sense, Reason, and the Spirit. By his Senses, he may judge of sounds, odours, flavours, &c. By his Reason, he may judge of all that comes within the sphere of the natural intellect, above the reach of the bodily senses. Lastly, By the Spirit alone, he judges of spiritual things, which is a higher principle than (though not contrary to) that of reason. Now, it is a great abuse of these faculties to invert their order. If a man was to judge of the sun's magnitude by his eye, he would be apt to think it no bigger than a round table. Reason, by pro-

per comparisons, corrects the error of sense, and informs him better. If a man judges of spiritual things only by his reason, they will appear foolishness to him (and, like Nicodemus, when Christ preached to him the spiritual birth) will say, "How can these things be?" But, on the other hand, when a man is wise enough to submit to the Spirit of Christ, with its clear irradiations and manifestations, then he happily experiences, that the things of the spirit are as truly discerned by the spirit, as the objects of sense and reason, are by those their adequate faculties.

But, in order to put this matter out of all dispute, I will refer you, my Readers, to what the apostle Paul saith on this head, and then judge, whether he, or the Appeal, argues the most wisely. In the 2d chapter of his first epistle to the Corinthians, verse 11 and 12, are these remarkable words, "For what man knoweth the things of a man, save the spirit of man, which is in him? Even so, the things of God knoweth no man, but the Spirit of God". Some will immediately say, upon reading these words, that it is plain then, man cannot know the things of God at all. To which I answer; It is plain from the text, he cannot know these things by his own natural spirit; but that he may know them by the Spirit of God, I desire no other proof than the next verse, viz. "Now we have received not the spirit of the world, but the Spirit which
" is

“ is of God, that we might know,” (observe it, Reader ! “ *that we might know*) the “ things which are freely given to us of “ God.” Now, my beloved Christian Brethren, judge yourselves, whether Reason, or the Spirit, is the properest faculty to discern spiritual things. Our Saviour saith, “ God is “ a Spirit, and he seeketh such to worship him “ who worship him in Spirit and in Truth.” To this end, he gives his Holy Spirit to them that seek it, that we may be enabled so to do. Now, the Author of the Appeal sets up human reason, as a sufficient light in our most holy religion. Christ, and his apostles, upon every occasion, refer us to the Spirit of God, to lead us, and guide us into all truth. Which authority is the best to adhere unto, let the impartial Reader judge.

II. *Of the Power of Man to do the Will of God.*

IN answer to what the Appeal has said on this head ; I agree with him, touching the many exhortations found in scripture, calling sinners to turn, and repent, &c.—but then, what I farther insist upon is this ; —that a sinner cannot truly turn to God, but as he doth it by Christ, who is the way. “ No man (saith Christ) cometh unto the “ Father but by me.” John xiv. 6. What words can be more express ? Again ; he saith, “ I am the vine, ye are the branches ; “ he that abideth in me, and I in him, the
“ same

“ same bringeth forth much fruit; for without me, ye can do nothing. As the branch cannot bring forth fruit except it abide in the vine; no more can ye, except ye abide in me.” John xv. 4, 5. Now, Reader, judge thyself, by what power it is we are made capable to produce good fruit! Is there no meaning, thinkest thou, in these emphatical sayings of our Saviour? Let us, therefore, adore the goodness of God, that whilst we are poor impotent creatures in ourselves, he hath laid help upon one who is mighty; and who will, in no wise, cast out those that come unto him. But I desire to enlarge further on this important point.

Our Saviour compares the kingdom of heaven to a little leaven, hid in three measures of meal, which, by degrees, leavens the whole lump;—now the leaven in man’s soul, body, and spirit (which are three measures) is Christ, the Eternal WORD, who alone sanctifies, or leavens the whole man, with true righteousness. And to suppose that man, by his own power, may make himself righteous, without Christ dwelling in him, is as absurd as to say, that bread can leaven itself without any leaven put into it; or, that the branch may bear fruit separate from the tree.

From what hath been said, we may most certainly conclude, that the only way of true conversion is, to come to Christ; that is, in other words, to sink down, and turn
by

by faith unto him, who is the indwelling Word of life and salvation, sown in every man's heart; which, as HE is attended to and obeyed, redeems from the world and its lusts, and leavens the whole man with true righteousness: and all other righteousnesses, that are not derived from this root, are nothing but filthy rags. The apostle Paul, speaking to the Corinthian converts, saith, "Ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. vi. 11. Now, my Brethren, observe these words; Paul does not say, they were either washed, sanctified or justified by any power of their own, but in the name, or by the virtue of Jesus, and the Spirit of God. If the author of the Appeal chuses to depend upon his own natural power to do the will of God, may we, my Brethren, only depend upon the name of Jesus, and the Spirit of our God.

Let us remember, that when the apostle strove by his own power to cease from sin, and to keep the commands of God, what was the consequence? Let his own pathetic words declare. "For I know, (saith he) that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me, but how to perform that which is good I know not. For the good that I would, I do not, but the evil which I would not, that I do. I find then a law, that when I would do good, evil is present
"sent

" sent with me. For I delight in the law
 " of God after the inward man; but I see
 " another law in my members warring
 " against the law of my mind, bringing me
 " into captivity to the law of sin, which is
 " in my members." Observe, Reader! that
 sin proved too hard for him;—yes, so hard,
 that in the next verse he cries out; " O
 " wretched man that I am, who shall deli-
 " ver me from the body of this death?"
 Rom. vii. 19, &c. Here is a striking pic-
 ture of man's power! But is there no power
 to deliver from this captivity? Yes! blessed
 be God: the apostle goes on, and saith; " I
 " thank God, thro' Jesus Christ our Lord;"
 and in the second verse of the next chapter,
 he says; " The law of the Spirit of Life in
 " Christ Jesus, hath made me free from the
 " law of sin and death." And whoever at-
 tain to the knowledge of themselves, will ex-
 perimentally find, no other power can ever
 make them free. " If the Son (saith Christ)
 " make you free, ye shall be free indeed."
 But, without him, man is a slave to sin, let
 him think or say what he will.

I will close this point by asking the Ap-
 pealer and his Readers a question or two.
 Can you, by your own power, love God
 with all your hearts, and your neighbour as
 yourselves? Can you love your enemies un-
 feignedly? Can you renounce and die to all
 evil lusts and affections, and forsake house
 and land, father, mother, brethren, sisters,
 husband, wife, and your own lives also, if
 required

required of you, for Christ's sake? If you can do all this perfectly, without flaw, then say, It is enthusiasm to look for Christ's Spirit to enable us to do it, and that man has a natural power to do the will of God. But I believe you must here shrink, and say, We cannot do these things of ourselves. If this is your confession, then, my Brethren and Fellow Mortals, join with me to set the crown of glory on the head of Christ, which is the right place; and cry out, with me, O LORD! THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY. Amen.

III. *Of Original Sin.*

THE Appeal begins this head thus, viz. "As a foundation for this strange doctrine of the utter inability of men to do what God requires of them, &c. it is said our first parent Adam was the representative of all his posterity, &c. and that when he sinned, &c. by this one offence, Adam and all his posterity lost all power of doing any thing acceptable to God," &c. To this I answer: It is an undeniable truth, that we are all the corrupted offspring of a corrupted root; and Paul saith, that "We are, by nature, children of wrath even as others." Eph. ii. 3. Certainly we all have, and feel a depraved nature. Hence the necessity of Christ. Here appears the love of God to man, in giving his Son to be a propitiation for our sins,

sins, that we might live through him;—that whosoever believeth in him, should not perish, but obtain eternal life ; and through this precious faith, experience Christ in them, that powerful principle, which should overcome Satan and all evil, and bring them into the fruition of the kingdom of God, which is righteousness, peace, and joy in the Holy Ghost. “ As by one man’s disobedience (saith Paul) “ many were made sinners, so “ by the obedience of one shall many be “ made righteous.” Romans v. 19.—and, “ As in Adam, all die, even so, in Christ “ shall all be made alive. 1 Cor. xv. 22. This equally relates to the death of sin, and life of righteousness, as well as the outward bodily death and life.

Surely, my Brethren, when we coolly reflect upon the gospel dispensation, as declared in the Scriptures of Truth, we must acknowledge, that there is no other name, or power under heaven, whereby we can be saved, but the name and power of Jesus. To imagine, that a man, by any power of his own, can raise himself from that death of trespasses and sins, which the scriptures declare we are all fallen into, is just as absurd, as to suppose, he can raise his own dead body, when the breath is departed from it. —In every sense of the word, Christ is alone the resurrection, and the life. To him, then, be the praise and the glory, who is worthy of the same, for ever and ever. Amen.

IV. *Of Election and Reprobation.*

AS to what the Appeal says on this head; I heartily agree with him, that it is inconsistent with the revealed will and goodness of God, to suppose any man is reprobated, but through his own rejection of good, and obstinacy in evil. Which rejection of good, and obstinacy in evil, under the gospel dispensation, either consists in receiving or rejecting Christ, who is given as a Saviour for all, to all, and in all. He, as I said before, is the Word of Life sown in man, which, if believed in, redeems him from sin and death, and is the Woman's Seed, which will most surely bruize or crush the Serpent's head, in every person, that holds out by faith and patience to the end, according to the promise of God made in the beginning. Whether the matter relates to the guilt, or to the power of sin, Christ alone is the Saviour from both. "He, alone, is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, he that glorieth, let him glory in the Lord." 1 Cor. i. 30, 31. All are elected, that believe in Christ; all are rejected, that disbelieve in him. "If ye believe not that I am he," saith Christ to the Jews, "ye shall die in your sins." Oh! my Brethren, would you make your calling and election sure! then look to it, that ye make Christ your beginning, middle,

and end ;—for he is the elect, precious ; and no fruit but what we produce by living in him, and he in us, will ever be accepted of God ;—for our persons, and works, are both only acceptable in the beloved Son of God. Blessed are all they, that are not offended in him.

V. *Of the Divinity of Christ.*

UPON this head, the Appeal has produced many texts to prove, that Christ is really a man and inferior to God. Touching his humanity, what judicious Christian will deny it? But, on the other hand, are there not as many scriptures which prove, also, that he is God as well as man? If this is doubted, we will impartially examine, and bring it to the trial.—Reader, be cool and impartial—it is thy interest so to be.

First, then, it is certain, there is but one God ; there are not three gods, but one God. As to the common term—three persons in one God, it is unscriptural and unwarrantable.—But then, at the same time, let us take care we do not mistake as much on the other side—for the apostle John saith, “ There are three that bear record in heaven ; the Father, the Word, and the Spirit ; and these three are one.”—One, what? I answer ; One God.—In the same manner there are three that bear record in man ; the Spirit, the Soul, and the Body ; and these three make but one man.—Now, Reader,

Reader, if thou deniest this mystery of God, because above thy comprehension, then deny that man has no spirit, soul or body, because this is as much above thy comprehension as the other.—But the Scriptures declare both; and the Spirit witnesses also to both, in such who give themselves up to its holy guidance and dominion; nor are either contrary to reason, though above it. Now, having proved the unity and mystery of God, I shall proceed to prove, that Christ is not only man, but also true and very God.

The apostle John begins his gospel thus :
 “ In the beginning was the Word, and the
 “ Word was with God, and the Word was
 “ God.” Again he saith, “ The Word was
 “ made flesh, and dwelt amongst us.”
 Hence, Brethren, it is clear from scripture testimony, that God and man are, in the person of Christ, united. The divine and the human nature so united, constitute that wonderful name, IMMANUEL, or God with, or in us. The prophetic view of this caused those words of Isaiah, chapter ix. 6.
 “ Unto us a child is born, a son is given,
 “ and the government shall be upon his
 “ shoulder: and his name shall be called
 “ Wonderful, Counsellor, The mighty God,
 “ The everlasting Father, The Prince of
 “ peace.” Hence the apostle Paul, Phill. ii. saith, “ He thought it no robbery to be
 “ equal with God.” The Appealer saith,
 “ Christ was not guilty of so impious a robbery, as to make himself equal with
 “ God.”

"God." Who bears the truest testimony, let the impartial Reader judge!

Secondly, I proceed to prove that Christ declares himself to be very God. Philip said unto him, "Shew us the Father, and it sufficeth. Jesus saith unto him, Have I been so long with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father," &c. John xiv. 8, 9. He also told the Jews, that He and his Father were one; upon which, we read, they took up stones to stone him, "because," said they, "thou, being a man, makest thyself God." John x. 33.

Thirdly, I proceed to shew, that some actually worshipped him as God, and that he accepted such worship as God. The thief upon the cross prayed to him, "Lord, remember me, when thou comest into thy kingdom." Thomas worshipped him, and said, "My Lord and my God;" with many other such instances, too tedious to particularise. Now, my Brethren, the only way to reconcile the seeming contradicting Scriptures, as where Christ is sometimes spoken of as man, other-whiles as God; and where he also so differently speaks of himself; is always to bear in mind that, as occasion required, sometimes he speaks of himself as man, but not to deny his Deity: sometimes he speaks of his Godhead, but not to deny his humanity.—As man he is inferior to God; as the Eternal Word, he thinks it no robbery to be equal with God, though the Jews stoned him for it, and the
Appealer

Appealer calls it impious so to do. Dearly beloved Readers, take but this key with you, and you will not stumble in reading the Scriptures, which speak of Christ so differently, and yet so harmoniously. So much for this point.

VI. Of ATONEMENT for Sin by the Death of Christ.

UPON this head, the Appealer produces a text to prove that it is God's free Grace alone, by which we are justified, in opposition to any atonement of Christ. The text is thus quoted by him, "Being justified freely by the Grace of God." Rom. iii. 24. Upon which he saith, "But what free grace or mercy does there appear to have been in God, if Christ gave a full price for our justification," &c? To this question I answer; By quoting the whole verse, from which he mutilates, what sufficiently answers a thousand such questions. The whole verse runs thus: "Being justified freely by his grace, through the redemption which is in Jesus Christ." Why does the Appeal leave out these words? Does the redemption which is in, and thro' the Blood and Spirit of Jesus Christ, displease him? Let him answer. Now, Reader, observe, that in this verse, the grace of God richly appears, in that he gave his Son to be our Redeemer. Grace is the cause: Redemption is the effect. Do I deny the cause, because I assert the effect? Nay, I establish

it. Christ's death and sufferings were not to render God gracious to man; but they were glorious consequences of his Grace to man. For, saith John, " Hereby perceive " we the love of God; because he laid down " his life for us," &c. Say, Reader, is there no way to defend the free grace of God, but by denying that very effect flowing therefrom, at which the very angels are astonished? I mean, the atonement and redemption of Christ.

The Appeal endeavours further to shew, that Christ's sacrifice was not real, but only figurative, using the following expression, " Nor " are we obliged to suppose that Christ was a " real sacrifice." Defending so unscriptural a saying by observing, that we are required to offer the sacrifice of praise, &c. which, says he, is only figurative. But I say, praise, ascending to God, from a real grateful heart, is a real sacrifice of praise. A hypocrite's praise is a figurative, a shadowy sacrifice: but a sincere christian's praise is real and true. So Christ really and truly was a sacrifice for sin. The blood of bulls and goats were, indeed, figurative sacrifices only; but Christ's sacrifice was real and efficacious in every sense. Reader, judge whether it was so or no, by the following Scriptures: " He was wounded " for our transgressions, he was bruised for " our iniquities. God spared not his own " Son, but delivered him up for us all.— " My God, my God, why hast thou for- " saken me," said Christ upon the cross.

" Christ,

“ Christ, our passover, is sacrificed for us,” saith Paul.—Again; he saith, “ He was “ made a curse for us, to redeem us from “ the curse of the law. He bore our sins “ in his own body on the tree,” saith Peter, “ and by his stripes we are healed.” Sheets of paper might be filled, with the like quotations. Now, my Christian Brethren, are these proofs of figures only? Are they not all testimonies, that Christ was a real sacrifice for sin; by which we have access to a God of love, even in our own hearts, thro’ faith in him, “ who was delivered for our “ offences, and was raised again for our justification”; and who is worthy of praise and glory for evermore. Amen.

Practical Inferences from the Whole.

THUS having dispatched the business which I proposed, according to the ability given to me of God,—I have little more to say, than to draw a few useful inferences from the whole, and so conclude. Remember, my Christian Friends, that the success of all divine, social, and humane virtues, depends upon laying a right foundation. Remember, that Paul saith, “ No “ other foundation can man lay, than that “ is laid, which is Christ.” The excellency of the structure, which is built on this foundation is, that it gives the glory alone to God, shews man his misery by nature, and provides him an ample redemption through

through Jesus Christ; that illustrates the unbounded riches of free grace and mercy to lost man. Faith in this grace—faith in this redemption, when real, produces such repentance, and such reformation, as is not to be repented of; but enlarges the heart in unfeigned love to God and man, and in praise to him who was once crowned with thorns, but is now crowned with glory, and makes them say, with a loud voice, “Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing;” and to which let every reader join with me, to say, Amen.

Exhortation and Conclusion.

AND now my Brethren, of whatsoever name or denomination, sect or party ye may be, I desire to address you in a few words of general exhortation, in the most cordial and sincere breathings, for your everlasting welfare, as well as my own.

Let us remember, that this is the command of God, that we should believe in him whom he hath sent, and love one another.—If we believe in Christ, we shall yield ourselves up unto him, as our Teacher, Ruler, and King; to redeem us from the World, the Flesh, and the Devil, by his Spirit dwelling in us, as surely, as we trust in his merits, for the pardon of our sins. If we truly believe in him we shall not set up what Christ hath.

hath done for us, in opposition to what Christ doth in us. Nor on the other hand, shall we set up what Christ doth in us, in opposition to what he hath done for us, in his own sacred person, terminated on earth; upon the cross; and continued in heaven, “where he ever lives, to make intercession for all that come unto God by him.”

If we love one another, we shall have unity with that saying of the apostle:—“In Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new creature.” Gal. vi. 15. If we love another, we shall remember, that whilst we are travelling on this awful journey to Eternity, it is not our privilege to quarrel with one another about trifles. I mean such things as, in themselves, neither affect the purity of the christian faith, or (its certain consequences) a holy life and conversation. If we love one another, we shall remember, that “we are all the children of God, by faith in Christ Jesus.”—And that, “as many of us has have been baptized into Christ, have put on Christ; where there is neither Jew nor Greek, neither bond nor free, neither male nor female, but where we are all one in Christ Jesus.” Gal. iii. 26, 27, 28. If we love one another, we shall contend but for “one Lord, one Faith, and one Baptism;” a faith by which we are grafted into Christ; a Baptism, by which we put on, not only the name, but the nature of Christ. If we love one another, we shall

shall shew it by bringing forth the fruits of the Spirit, such as "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, patience." Gal. v. 22, 23. If we love one another, we shall be "peaceable, gentle, easy to be entreated, full of mercy and good fruits without partiality, and without hypocrisy." James iii. 17. By this means, shall all men see that we are Christ's disciples indeed. And now, my beloved Brethren, of every denomination, that desire to be followers of the Lamb of God.—In this faith, and in this love, "I bow my knees unto the God and Father of our Lord Jesus Christ, that he may give unto us the Spirit of Wisdom and Revelation, in the knowledge of him; that he would grant us, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in our hearts by faith; that we being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height of his love, which surpasses all knowledge, that so we may be filled with all the fullness of God. Now unto him that is both able and willing to do exceeding abundantly above all that we ask or think; unto him be glory in the church, by Christ Jesus, throughout all ages, world without end. Amen."

CHRISTIAN COUNSEL,
To the young rising GENERATION.

TENDER branches, would ye find,
True content, and peace of mind;
Watch the STAR OF TRUTH within:
Its lustre bright, will keep from sin.
Much, in Wisdom's call rejoice!
Much, attend her still small voice.
Love not worldly foolish toys!
Set your hearts on heav'nly joys.
Slow to speak, be swift to hear;
Silence love, and noise forbear.
Travel on the narrow road,
Happy path that leads to God.
Stedfast hold the anchor hope,
Fast'ned well to faith's strong rope.
Meek-ey'd patience take in hand,
Soothing friend to Cana'n's land,
Deep invert in heart-felt pray'r!
Cast on God your ev'ry care.
The following cordial frequent take,
" I will never thee forsake."

This

This revives the christian faint,
 When he's apt to tire and faint.
 Thus proceed to Sion's gate,
 Inward knock, and inward wait,
 Till the seventh seal is 'ope :
 PERFECT LOVE, then crowns its hope.
 So you'll rest on that blest shore,
 Where abound still more and more,
 Ripen'd sweets of endless peace,
 Ever rich with God's increase.
 Now to Christ I you commend,
 And rest in HIM your real friend.

C. C.

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